it would be of tremendous scientific value to assemble representatives from each tribe for comparative biological and chemical experiments (e.g., on the assimilation of the new and excretion of the old.) This is something our scientists should study.

The reason why the I of Liang-shan take such an amazingly small quantity of salt is not their dislike of it but its scarcity. /103/ They are really more fond of salt than we are. For them salt is most precious and if they happen to find a small piece, they chew on it as we do chocolates. They are really quite pitiable in this respect.

With regard to clothes, Liang-shan does not produce cotton or hemp. All the cotton materials are bought from the Chinese. Cloth and salt, without which the I cannot get along, are the two largest imports of the I region. They themselves make two kinds of materials, both from sheep's wool. One of these, called "chan-tzu," is made of fibers of wool that are tightly rolled and compressed; the other, called "t'an-tzu," is a coarse woolen fabric woven by the I women, and is the more important of the two because it is used for making the ch'a-er-wo /cape-like outer garment/ and the long skirts worn by the women. All children below the age of ten go around naked without fear of the cold; they begin to put on clothes only after ten. The men wear a suit of blue coat and trousers. They prefer mao blue (a kind of dark blue) to er blue (light blue), and dislike white particularly because of its susceptibility to dirt. The style of their dress is similar to that worn by the Chinese, except for the especially wide trouser legs which measure about two feet in width and look much like a skirt at first sight. They are always mending on account of the scarcity of materials. This is the reason why the I, both men and women, are always asking for needles and thread from whomever they chance to meet. Thrown over the men's suit is a ch'a-er-wo, shaped like a cape. The difference in clothing between the rich and poor is one of quantity rather than quality. The poorest I has at least one ch'a-er-wo which he wears most of the time, regardless of the weather. The rich I often wears two ch'a-er-wo, or even three, not from fear of the cold but merely as a means of showing that he has one or two more than the rest. These all differ in length, the shorter ones being worn over the longer. This habit of relying on quantity rather than quality to indicate wealth seems to be a common one among the frontier tribes of our country.

The style of the I women's clothing is quite different from that of the Chinese. A cotton garment, usually with an opening on

361 The Lolo are accustomed to and like dwelling in groups. Rarely does one find a solitary farm in Liang-shan for the I tend to congregate wherever agricultural lands are fertile. Three to five families may make up a village, or it may consist of dozens of families. It differs from a Chinese village in three respects: first, the inhabitants of a Lolo village are either land-owners (Heh-I) or farmers, and there are no shops; second, the distance between the houses--sometimes as far apart as two or three li--is generally much greater than the distance [365] between the houses of a Chinese village; finally, the so-called roads in a Lolo village are merely beaten paths for there are no actual roads, to say nothing of streets paved with stone slabs.

356 Because of low civilization, the I care not at all for cleanliness. Neither the interior nor the exterior of the houses is ever swept; in fact, 296 brooms do not exist in the I region. Clothes are never washed although they do get wet on rainy days when the wearer happens to be walking outdoors or working in the fields, and thus they receive a cleaning without the slightest expenditure of energy on the part of their owner. 515 Whether men or women, the Lolo find it quite unnecessary to bathe or to wash their faces. /108/ No doubt, living amidst extreme hardships, they cannot be concerned with such matters. At the end of two weeks in the I region, we also began to lose the habit of washing our faces. It is not quite correct to say that the I do not like to bathe for they would undress and wash themselves whenever they have to wade or swim across a river deep enough for such purposes. For the women, however, these opportunities are limited, and this fact accounts for their disagreeable odor. Even when they are heavily made up, most of the Chinese cannot help retreating from them. Actually many of the Heh-I men and women are rather good-looking and have attractive features; the men are particularly strong and stalwart. If they could be well educated and taught to observe cleanliness, their bearing would not be inferior to the Chinese.

302 All the Lolo men have a square strip of hair on the front part of the head above the right forehead. It is about three or four inches in length, sometimes even long enough to be braided, known as t'ien p'u-sa /lit., heavenly buddha/, this strip of hair must be neither cut nor shaved; regarded as the most dignified part of the body, it is not to be touched heedlessly by others. A great insult it would be for someone to touch it even by mistake, and the anger aroused might be a matter of life and death. These are customs of which one should alway inform oneself before entering the region so as to avoid difficulties.